Pacific School of Religion

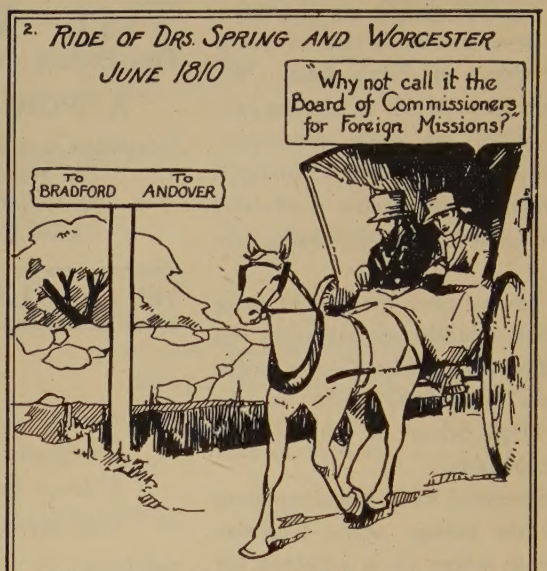
THE MISSIONARY HERALD

JUNE 1932

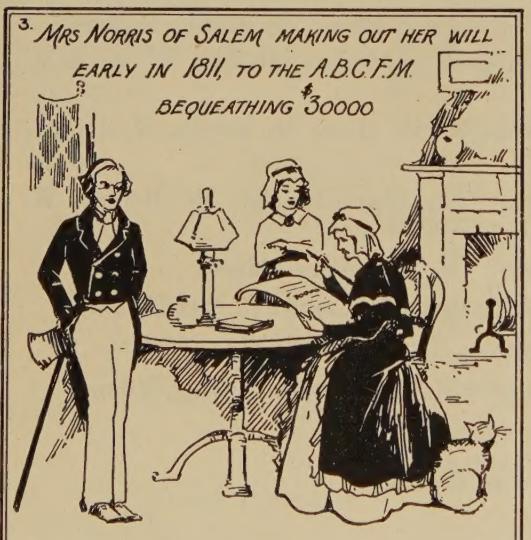
© GALLOWAY

These Specialized in the Impossible

At a time when our colleges seemed morally moribund, five Williams College men heard the voice of God and attempted the impossible: the christianization of pagan lands.


2. RIDE OF DRS. SPRING AND WORCESTER JUNE 1810
"Why not call it the Board of Commissioners for Foreign Missions?"
TO BRADFORD
TO ANDOVER

When America seemed largely concerned with herself, and the Church stagnant, a small group of Christian leaders took the bold step of organizing a Board of Foreign Missions.



When legislators and others feared lest exporting Christianity might leave them too poor in America, a Salem widow ventured to bequeath a fortune to foreign missions.

When friends at home were painting in lurid colors certain dangers, and even death, ahead in "that heathen land," young womanhood made the supreme venture of faith.

Scale x 2.

And Live Today as Creative Forces

Springtime and Missions

WE write this early in May. Birds and buds and blossoms are having their influence. Nature is alive, hopeful, expectant. All creation sings a new song unto the Lord.

Someone has said that whether "seventy or sixteen there is in every being's heart the love of wonder, the sweet amazement at the stars and at star-like things and thoughts, the undaunted challenge of events and a joy in the game of life."

This is the Spirit of Youth, the dynamic of missions. The students of the Haystack had it when, in the midst of one of the world's most depressing and Godless periods, they visioned the impossible and attempted it. The middle-aged founders of America's first foreign missionary society had it when they made their venture. Those elderly people who were the first to give their fortunes to this new work had it, too, just as truly as did the young men and women who sailed forth to save India in those early days.

And down through the decades of American Board history, when deficits have followed depressions, when the spirit of defeatism has threatened to crumble into dust the very foundations of the Christian missionary enterprise, this Spirit of Youth has shown a quality of imagination, a vigor of emotion, a temper of will, an irresistible lift in life that have brought renewal of courage and purpose to many a disheartened soul and inspired the friends of missions to turn their losses into greater achievement than ever before.

And today, what? Are we going to find ourselves old or young in the face of the situation set forth by the Board's latest *News Bulletin*? Shall we say we are done, the cause doomed, the churches bound to an ever-diminishing scale of work? Or shall we, under the spell of an eternal spring, find a joy in the game of life, an "undaunted challenge of events"?

As someone has well said, "We are as young as our faith, as old as our doubt; as young as our self-confidence, as old as our fear; as young as our hope, as old as our despair."

To be sure, the situation does look bad. In 1926, the American Board's share in receipts from the churches alone was $1,249,725.05. In 1931, this had decreased to $802,172.01, a loss in annual income for the Board's work of almost $450,000. This has meant for years a steady shrinkage in those forces and work centers abroad that have been the pride of the Congregational fellowship. And now the depression is so greatly accelerating the downward move that for a second time since last October the Board has had to make severe reductions in the budget of the present fiscal year and to plan for next year's budget a cut of at least $200,000 more on the field, not to speak of drastic reductions at the home base. All this, with what has gone before, means much more than salary cuts for missionaries, active and retired, or those for our Christian national associates; it means the closing of missions, of stations and institutions, the retirement or withdrawal of scores of missionaries from the work overseas, and worst of all, the seeming desertion of the "younger churches" abroad at a time of special distress and need for them. It means, too, if continued, a degenerating effect upon the Church at home that none of us care to contemplate.

The situation *is* serious. We would not minimize this in any degree. Yet what can we do better than to get into that attitude of mind which alone will usher in a springtime of missionary zeal?

In the buoyancy of youth we do not yield to "that tired feeling." Remember the little five-year-old grandson of William H. Danforth of St. Louis and take heart. The story is told in *I Dare You*. The boy was clambering up a great mountain trail, trying hard to keep up with Grandpa. When he was asked, "Are you tired, Jimmie?" he answered quickly, "My feet are tired, but myself isn't."

A Sister Board Celebrates

AT Kingston, New York, on the 5th and 6th of June, our Dutch Reformed brethren will celebrate the one hundredth anniversary of the founding of their Board of Foreign Missions. They will have in hand a letter from President Potter conveying the felicitations and greetings of the American Board. Dr. James L. Barton, a time-honored friend of Secretary Chamberlain and other officers of the Dutch Reformed Board, will be present as the official fraternal delegate from the American Board. Throughout the length and breadth of our own Communion there will be former members of the Dutch Church, and many other friends, sending their inarticulate but no less real greetings to those who meet in the celebration exercises. The MISSIONARY HERALD must be counted among these friends; for all through its history it has been more closely connected with the Dutch Reformed Board and missionaries than with any other circle outside of the one that it represents.

The observance of the centenary of the Dutch Reformed Board began weeks and months ago. A pageant, entitled "The Highway of the Lord," and commemorating "a hundred years of uphill road-building," has been in use in the Reformed churches and has given in its twelve episodes a very good idea of the history, personality, and achievements of their Board. Many ministers have been rethinking their foreign missionary messages and making this centenary year in a special sense "a year of the preaching of Christ for the whole world." Study classes and reading circles have been in order, and all in all the preparation for the centenary has been soundly educational and doubtless inspiring. Financial objectives were suggested for the year, and, we hope, attained. There has been every effort made to bring about a rededication of the Dutch Church to a renewed missionary zeal in coöperation with the younger churches "in their heroic stand against overwhelming odds."

It was in June, 1832, that the General Synod of the Dutch Church decided to proceed to the organization of a foreign missionary board, though it was not until October of that year that the Board's organization was actually completed. Up to that time the members of the Reformed churches had been sending their money to the American Board; and, indeed, for twenty-five years after the organization of the Board in 1832, the Dutch Reformed Board worked in close coöperation with the American Board. The partnership was dissolved in 1857, with hearty expressions of mutual good will.

The American Board's interest in the Reformed Church in America was first aroused, we imagine, through the famous Dr. John Scudder. This "first foreign missionary of the Dutch Church" sailed in June, 1819, under the American Board to India as its first medical missionary. He was a New Yorker, born in 1793 of a line of patriotic ancestors, and equipped by nature with a vigorous intellect and great decision of character. He did a remarkable work for the American Board. Then, in 1853, he founded the Arcot Mission of the Dutch Church. "He was very skillful as a physician and as a surgeon intrepid, unflinching," to quote Dr. William I. Chamberlain in his *Historical Sketch*. "Seven sons, eleven grandchildren and seven great-grandchildren followed Dr. John Scudder in the missionary fields of the Dutch Church. He himself gave thirty-six years of life to the missionary cause, but he and his descendants have given to it all together more than a thousand years. Dr. John Scudder's missionary record as a physician, a surgeon, a printer of the Word, a preacher of the Gospel, a founder of missions, forms one of the most notable chapters in the history of the Dutch Church."

The Reformed Church in America true to its conservative character, has mainly concentrated its strength upon the four fields of India, China, Japan and Arabia. Its operations have been intensive rather than extensive, but because of wise and high-minded secretaries and many masterly missionaries the Dutch Reformed Board has done a work of rare stability and usefulness.

Shakuntala

By MARGUERITE GROVE

A GREAT garden of grains and grasses stretched out for miles in every direction until at the horizon it met the sunset. There the sky was a deep, rosy glow which, nearing the zenith, faded into pink, then into yellow, lost itself in the blue and became rosy again in the east. Against the rose the *ghats* stood, purple and black, rising to superb heights. Between the *ghats*, on the horizon, black trees stood, gnarled and twisted like queer old men.

The light of sunset gilded the flat roofs of the village, the green trees clustered about them, the strings of cattle in the dusty roads, the women walking with calm dignity, great bundles of grass or black clay jars balanced on their heads. A stillness filled the immensity of earth and sky, bringing rest to the souls of those who stopped to listen.

Shakuntala stopped to listen. This was *her* village. It possessed her and permeated her and gathered her in its arms, and she possessed it and permeated it and gathered it in her arms. She loved it. And she was its pride and joy.

And its people? They were her aunts and uncles and cousins. The oldest had assisted at her birth, had buried her mother, her father. They had cared for her fields and fed her and clothed her. And when she had refused to accept their arrangements for her marriage, in very awe at her audacity, they had bundled her off to school. And in spite of much learning, in spite of having associated with sahibs and bai-sahibs, which makes most people despise their relatives, in spite of being clean, she was still theirs. Chiefly because she ate with them in their dirt.

Weary with a year's hard study, she had come to the village for rest. And now she sat beside the well, drinking into her soul the stillness of the sunset. Along the empty unsowed strip which marked the division between men's fields came a fat, round silky puppy. Slowly followed him Shakuntala's uncle, a Hindoo uncle, who had a genuine affection for her even though she was a Christian. He stooped and picked up a stone for his sling.

"Uncle, let me throw stones at the birds. I used to do it when I was a little girl."

"But now you have forgotten. Books throw these things out of the mind."

"Let me try, please, uncle." She smiled at him and he yielded the leather sling. She placed the stone in it and with her right hand threw it out a long distance. It circled about her head and when its speed increased she gave it a sharp jerk and—the stone fell heavily to the ground.

"See," said her uncle, "books have spoiled a good farmer."

"No, they haven't, uncle. I shall try again." The sling whirled around her and the stone went out to the edge of the field. Her uncle laughed and took the sling from her, a little pleased that she had failed. In his hands the sling cracked with the noise of a gun, and the stone sped three hundred feet over the *bazari* fields. A cloud of birds rose and flew on to where food could be more safely eaten. Shakuntala took the puppy in her arms, and they went down the lane in the fast-waning light. A *coornabie*—one of the farmer caste—met them.

"Come, I roast *bazari** for you."

They followed him across the fields to a little fire burning at the edge of the growing grain.

"Sit, *bai*, close by the fire. There are snakes in the hedge. Come near."

He broke off fresh *bazari* heads, dug beneath the ashes, and placed them there for roasting. Other men joined the group and they talked softly in the darkness, their voices deep and guttural. Next to Shakuntala the bullocks were crunching stalks. Someone played too roughly

*Millet.

with the puppy. He yelped. A head of *bazari* was pulled from the fire. The *coornabie* rubbed it in his hard palm and poured the warm grains into Shakuntala's open hand.

"It is so sweet, *Baba;* nothing in the school was so sweet as this. It is like honey."

Suddenly a scream that curdled their blood rang out from the rear of the group. "Ai-i, ai-i, *nag* (a cobra) has bitten me. Ai-i, ai-i, I am dead! My children, my children! Who will feed my children? Ai-i, ai-i!"

The group around the fire were too terrified to move. Their faces went white under their brown skins. Someone shouted, "Run, run! *Nag* will bite us. Run!" He dashed away. The others followed him. Only Shakuntala remained. Her uncle seized her arm, "Come, come!"

"No, no, this man will die. We must save him."

"He is dead. No one lives after the cobra has bitten him. Come, you will be bitten."

"The doctor!" cried Shakuntala. "There is serum in the hospital. We can save him. I learned it in the school. Do not hold me. Lift him up. Make him keep awake." She wrenched herself free and ran to the bitten man, on his face in the grass. She called to another man who had ventured back. "See, *nag* is lying there. Kill him before he bites again. Run, uncle, for the doctor."

Her uncle stood staring. The *coornabie* lifted a stick. "Where is the snake?"

"Under that plow. I saw him go." She rolled the senseless man over and rubbed his hands to keep him from sleeping. "Oh, uncle, will you not please believe me? I learned it in the school. We can save this man if you will go for the doctor. Run!" His mind finally reacted to this unbelievable thing she was telling him and he started toward the village.

"Baba, have you found the snake?"

"Yes, it is here."

"Kill it."

"No, I cannot kill it. It is Krishna's."

"You *must* kill it. It will kill you."

"I will not kill it."

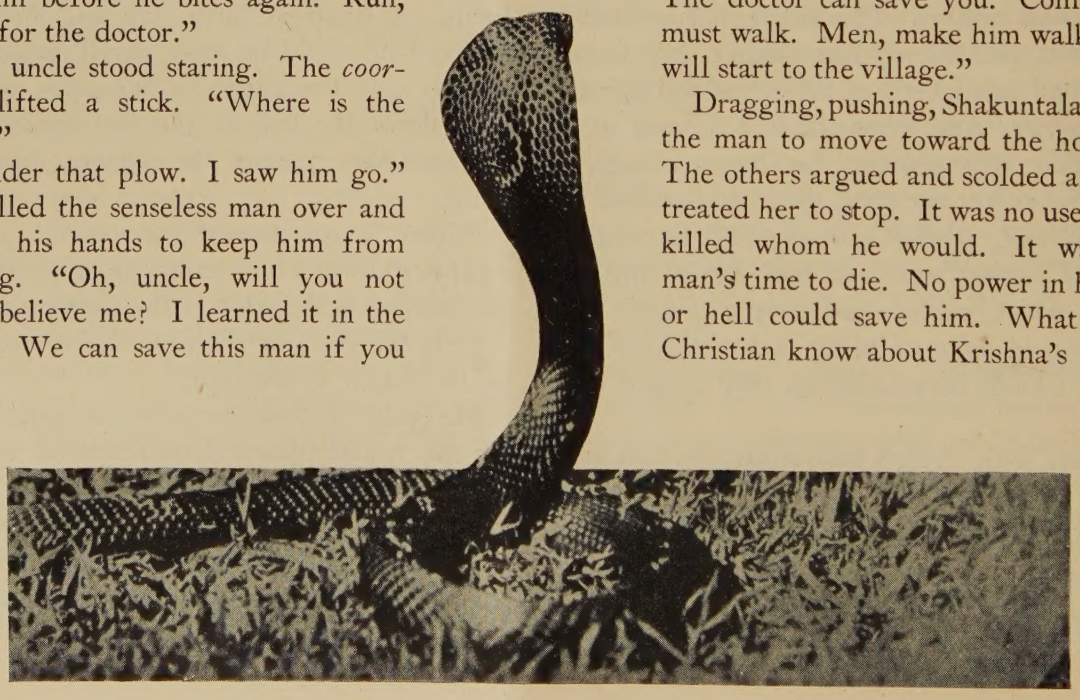
"Come here. Keep this man awake." He obeyed her. She took the stick, poked at the fire to make light, and raised the end of the plow. *Nag* coiled, lifted his head, spread his hood. He hissed. His tongue darted out. A farmer, watching, too terrified to speak, placed his hands at his forehead in adoration.

"Come, hold up the plow! I will kill it. The blood will be on my head. I am not afraid of Krishna. I am a Christian. Come, stop worshipping this wicked beast and help me!" The farmer held up the plow. "*Coornabie,* keep that man awake!"

She lifted her stick with both hands and brought it down upon the back of the cobra. Its head and hood fell to the ground, but its tongue darted out. Again the stick fell. The snake did not move.

Shakuntala returned to the dying man. "Help me get him up. Baba, you are not going to die. The doctor can save you. Come, you must walk. Men, make him walk. We will start to the village."

Dragging, pushing, Shakuntala urged the man to move toward the hospital. The others argued and scolded and entreated her to stop. It was no use. *Nag* killed whom he would. It was the man's time to die. No power in heaven or hell could save him. What did a Christian know about Krishna's snake?



Shakuntala persisted. In the distance was the sound of feet. It was not the doctor but a boy. He carried a bottle.

"The doctor says to give him this. He is getting the serum. He is coming."

Shakuntala released her hold on the man and he slipped to the ground. She forced open his mouth and poured the brandy down his throat. Gradually he opened his eyes and stared as though he had returned from the dead. "You are not going to die. The doctor is coming. Walk! Run! With me." Slowly he rose to his feet. She led him on. The doctor met them.

"When was he bitten? We can save him. You are not going to die, Baba."

The news had been carried rapidly around the village, and that corner of India was hurrying. Villagers of every caste were coming, for they were about to witness a miracle. No one really believed that the miracle would happen. They had really come to see it fail. This girl who believed herself so clever—these were the words of the caste people within the walls who did not know her—she had said she would save the life of a man bitten by Krishna's snake! The Brahmins had heard that this doctor, this low-caste pig whom the hellish Government had sent to lord it over them, was saying that he would cure this other son-of-a-pig. Shakuntala's relatives, the outcastes who lived without the city, they alone had faith. They crowded about. They pushed the doctor. They fingered his instruments.

"Shakuntala, get these people away. I can do nothing with them all so near. If we can save this man it will open the way for me in the village. These Brahmins have been jealous because I'm low caste. The others haven't trusted me. You've got to help. Can you push the needle into his arm? I'll have to hold him, these men will be afraid."

"Yes, I will push it into his arm. He's from my caste and it will be easier for me than for you if he should die."

"He is not going to die. You have saved him. Push . . ."

At the hospital the compounder was waiting. "Shove these tables back. We must keep this man awake. We shall keep him walking around the room all night. Get more serum ready. Ganuba, keep this man walking."

The doctor went to the door. "Go to your homes, all of you. Shakuntala, you are tired. Go to your house. Ganuba will help me now."

"No, I'm going to stay by. I've done this much. I'm going to see it through. I will call my aunt. She will not trouble you. I must see the finish. I could not sleep. It means so much. It may make all the people willing to use your medicines. It may help them to send their children to school."

The night proceeded wearily: keeping the man awake, watching his pulse, giving the doses of anti-cobra serum. At four o'clock Shakuntala wakened her aunt.

"Come, *moushie*, I can do no more. The man will live. Let us go."

The Sermon Prize Awards

LAST fall we announced a prize contest for the best three sermons preached on Laymen's Missionary Day, November 15. Twenty-nine sermons were received by the first of February, but for reasons beyond our control the awards have been delayed until now.

Our Committee on Awards was a fairly representative one. Two were clergymen and one was a woman who could easily be classed among the clericals; while of the three laymen, one was a doctor, one a lawyer in active practice, and the other a banker with a legal training. Five of the six were between forty and fifty years of age, and the sixth, though between fifty and sixty, was unusually well qualified in the knowledge of the lay mind.

This committee gave time and attention without stint to the sermons received and tried most conscientiously to make their choice on the following criteria: (1) merit as a sermon, (2)

soundness in idea and motive, (3) universality of application, and (4) effectiveness with laymen aged thirty to forty-five.

Under ordinary circumstances we could have announced the three winners last month, but an unexpected situation developed within the committee: namely, the laity could not agree with the clergy!!

The latter decided that first place belonged to a sermon that *was* a sermon, while the laymen were equally active in defense of a message that "got" them right where the going was good. The clergy asked the laity to read both sermons, in the hope, presumably, that they, the laymen, would modify their position, but the laymen came back stronger than ever: their sermon might not be the kind of sermon that the preachers would choose, it might not be philosophically sound or homiletically artistic (these are our words, not theirs), but when it came to the real stuff that counts, their man beat them all. And, really, after all, they had a telling argument; for were they not themselves the very sort that the laymen's sermons were especially designed to reach?

Well, to make a long story short the Editor had to step in and cut the Gordian knot—and as a result the first and second prizes were divided "fifty-fifty."

And the winners? They are Rev. Holland F. Burr of South Pasadena, California, and Rev. Shelton Bissell of Franklin, New Hampshire. The third prize goes to Rev. Daniel Bliss of the Old South Church in Boston.

Honorable mention is given to Rev. John D. Walker, Ph.D., of Brooklyn, New York; Rev. Robert C. Whitehead of Mount Vernon, New York; Rev. Arthur Harold Gilmore of St. Paul, Minnesota; Rev. Charles E. Dunn, Ph.D., of Rutherford, New Jersey; Rev. Thomas McCamant of Ballantine, Montana; Rev. George N. Edwards of Charleston, South Carolina, and Rev. F. W. Bruins of Mobridge, South Dakota.

And as for those who did not receive the awards, perhaps after reading the story as related they will have the consolation that another committee might have made quite a different selection.

The Columbus Plan of Benevolence

FIRST CHURCH, Columbus, Ohio, has appointed a number of committees to examine and report on each section of its work and policy.

The report from the Commission on Benevolences is published in the February-March number of the First Church News and is most encouraging reading. It first urges the appointment of a new Committee on Benevolences to continue the thorough study of various needs and the capacity of the church, and to carry on educational activities, that every member may understand the task and the objects of their gifts.

The Commission then declares that *"First Church should give at least as much to others as it spends for itself."* This is the goal held before the church in days of deepest depression. At present about 31 per cent of the church budget goes to benevolences, and the Commission recommends that this be increased to 33 1/3 per cent even in this most difficult year, with succeeding increases until the 50-50 mark is reached.

As the third ideal, the Commission urges denominational loyalty as a dominating factor. "The Commission believes that our denomination has reason to be proud of its record, especially in the foreign field, in the field of education, and race relations in this country, and recognizes that our national Boards have been among the leaders who have pointed the way toward the emphases in missionary service. . . . There is no body of opinion in the congregation which would justify our withdrawal from denomination affiliation. It therefore strongly recommends that larger support be given in the future to our denominational agencies."

A goal of $15,000 is then suggested as the next point of arrival for the giving of First Church, though that goal is still quite far ahead.

Their fifth suggestion is vital: for the principle is accepted that the denominational portion of the church gifts should be divided according to official denominational figures in that state. It intends also to carry forward its local objects because of the great leadership responsibility that rests on this historic congregation.

The report finally commends the Project method for missionary education, but adds that "a substantial portion of our denominational giving should remain undesignated" in further loyalty to the Boards themselves.

It would be impossible to imagine a more complete report, or one of richer loyalty than is offered in this church paper. The whole report might well be studied by our churches in connection with the Every Member Canvass, for it stimulates both courage and high aims for the days to come.

A Display of Christian Leadership in Rural China

By LEWIS LODER GILBERT

WHEN the news of the occupation of Manchuria first reached Lintsing, the populace became almost hysterical in their attempts to show their patriotism. All the worst kinds of nationalism became evident among business men, educators and students, and a plan was conceived to send small bands of propagandists throughout the surrounding country villages to spread the news about the invaders and to arouse the farmers to patriotic hatred of the enemy. The great question in the minds of the missionaries was, "What part will the Christians here play in this national emergency?"

And this is what happened: Some of the leaders called a meeting of all the workers in town to discuss what they should do. Should they join the propaganda bands or form other bands of their own? If the former, they would have to participate in many unchristian actions and words. If they had nothing to do with the movement the community would brand them as unpatriotic, perhaps as traitors. I was afraid for these folks as I started out for the meeting, for I knew to what degree of wildness talk about Japan had gone. My fears, however, were a rebuke to me.

In no uncertain terms they expressed their conviction that this move in Manchuria was not the action of the whole Japanese people, and that it was wrong to condemn a whole people because some militarists had overstepped themselves. After much searching of selves and discussion of methods, one of the crowd arose and made a new suggestion:

"Rather than try to organize even Christian propaganda bands about this matter, let us do something constructive. Let us as a group send two telegrams: one to our executive secretaries in Peiping urging them to use their opportunities to unite all the Christian forces of North China in finding a method by which they could with a united front work for a peaceful solution of the situation; and a second one to the National Christian Council of China petitioning them to cable to the League of Nations in the name of all Christians in China, urging them speedily to find a peaceful settlement of relations between China and Japan."

They not only passed these suggestions as a motion but also adopted a suggestion to write in the same vein to their brothers in the Congregational churches of Japan asking for their coöperation in this move for peace.

It is difficult to imagine such bold and enlightened action from a group of American Christians in a community as *isolated* as this one and under similar testing conditions.

A Chinese Christian Lawyer

By SHERWOOD EDDY

THE eight visits I have made to China during the last twenty-five years, and especially the five months spent in China on my last visit, have convinced me that Christianity is the only hope for China and that Jesus' way of life is the answer to her problem; not the way of Marx or Lenin or Stalin.

I wish I had the time to tell you of men I found all over China, who are standing like a rock today, who came out as Christians five, ten, fifteen, or twenty-five years ago in previous meetings. Before me lies a picture of Mr. Gong, a Christian lawyer. Years ago he studied in our mission school in Foochow. During a severe illness he tried every available doctor, every possible method of cure, and everything else he could lay hands on in a futile attempt to get well. Finally he turned in desperation to Christianity to meet his entire need—spiritual, intellectual and physical. For four years he has been an earnest Christian . He is an indefatigable worker. He has personally won forty-two of his friends to enter the Christian life and join the church.

During the week of meetings we conducted in Foochow, when 4,000 students a day were coming out to attend them, Mr. Gong won the consent of the judges and, with his fellow lawyers, called off all his law cases for the week, giving his entire time to the meetings. To one single meeting he brought fifty lawyers. During the week he brought three hundred different persons. He organized a body of eight hundred Christian personal workers to invite men to the meetings and to speak to them personally about Christianity. Some of the most thrilling interviews of my life took place in that city at different times with some of the leading non-Christians. The foremost member of the Governor's Cabinet in a former year formally testified for Christ and became the leading Christian of the Province. Mr. Gong spends much of his time interviewing these men. Of the fifty lawyers he brought to the meetings, ten

Mr. Gong (center) and His Bible Class of Lawyers

have made their decisions and are now preparing to enter the church. Mr. Gong organized a special lawyers' Bible class of nine members. There are now more than twenty who attend the class. A photograph of a dozen of these men lies before me as I write.

For many years we have been conducting meetings in this wonderful city of Foochow. Since the campaign was held there thirteen years ago, the Young Men's Christian Association alone has had Bible classes with from 500 to 2300 non-Christians enrolled every year for thirteen successive years. As soon as these men make their decision to enter the Christian life they leave the Y.M.C.A. Bible classes for non-Christians and enter classes connected with the churches. Over one hundred non-Christian students, lawyers and business men entered the churches within a few months after our recent meetings in the city of Foochow.

All this work is made possible only by such men as this earnest Christian lawyer. If we had more such men in China or America our problems would soon be solved.

Newspaper Evangelism in Japan

By MARTHA R. STACY

REV. WILLIAM Q. McKNIGHT spends two or three hours each forenoon several days a week at the Sendai Shinseikwan (New Life Hall), the office of the Northeastern Newspaper Evangelism Branch. The time is spent in correspondence, in preparation of printed material to send to inquirers, and in planning field trips with the very efficient Japanese secretary, Mr. Tsukada.

Many lonely fishing hamlets, reached only by boat or by long tedious miles of walking around the inlets of Matsushima Bay, have living in them young men who are interested in what they have seen in some newspaper article about the teachings of Jesus, and are glad of the chance to write in to the office and learn more through the printed material sent out to them. After a while some of them learn to trust the "New Life" leaders so much that they write them of their deep personal problems, asking and receiving advice for Christian solutions of them. When several inquirers in a district are in need of a visit, usually at some festival time when large crowds will be gathered in that region, Mr. McKnight and Mr. Tsukada take a trip out into the country, arranging with the nearest church for some of their converts to receive baptism; sometimes themselves going to a lonely place where there is no church to baptize one who is too ill with the dreaded tuberculosis to go to church; preaching at the festival places to all who will gather to hear, usually with some previous inquirer as guide and helper; forming new contacts with people and gaining new members for the New Life Society which in return for a small fee sends literature as needed and the *Kingdom of God Weekly*.

Two members of our Ishinomaki Church were former members of the New Life Society, and two other young men who are secret Christians because of parental severity came first to the church through contacts with the New Life literature. Since the provincial newspaper is used, all our churches in that province are affected by this work; and it is the policy at New Life Hall to turn over any inquirers near enough to any church to attend, to be led into Christian living by the pastor of that church. The local churches also are asked to coöperate with the workers from Sendai in any special field work at festival times.

The work of the New Life Society is essentially a seed-sowing work, whatever harvest there is being reaped through the churches. Yet in one town where there was no church, where the son of one of our pastors was a teacher in

the grade school, a group of seven young men used to meet weekly to read and study together the material sent from the New Life Society, and several of them later joined a church, being visited once a month by a pastor from a distance.

In another town where there was no settled Christian worker, a group of girls who had at various times come under Christian influences in Sendai while at work or at school there asked help from the New Life Society in planning for weekly meetings. At first one of the girl leaders had them meeting in her home, but now they have helped in building a tiny church, with a settled Bible woman and kindergartner in the town.

Mr. —— was a sixteen-year-old boy, son of a man whose only ideas about Christianity went back to feudal times when to be Christian was identified with disloyalty to the nation and the emperor. He wanted to learn about the New Life, but he had to ask that material mailed to him be folded with the Christian name inside, or his father would destroy the papers and beat him. For three years or more he has studied the material, coming at long intervals to our church to ask questions and meet other Christians, but never able to come at church times for service. He is a sincere believer, but as yet not a professing Christian.

A Five-Year Program in Madura Mission

By JAMES HOY LAWSON

AMONG the projects on which I have been engaged is a five-year program for the rehabilitation of our five boarding schools, full-grade schools with a total of more than 1200 pupils. These are not new schools; some are of very long standing and have been mighty forces for developing character and performing a service that no day school could hope to render. The Mission has been led to believe that these schools should be strengthened, and for the past fourteen years has been studying the problem, raising funds, and arriving at an adequate solution. Government has promised half the necessary sum. Already we have completed three-fifths of the five-year program. The new recitation halls, boys' dormitories, cottages for girls, kitchens, hospitals, wells, adequate bathing facilities, are going to remake these schools. Some of the old structures were positively dangerous, and thoroughly inadequate for their purposes.

At Manamadura the boys have had to use the recitation building for their dormitory. Can you imagine the joy of these boys when they came back last month to their new dormitory! Consider the burden lifted from the shoulders of the manager of the Dindigul School in being able to look forward in a few months to a sure and ample supply of good water piped from our new pumping plant about three quarters of a mile from the compound. This school has in the past few dry seasons had to haul all its water by bullock cart from a well several miles away, as the three wells on the compound were dry. Even after the rains have brought water into these wells, two are so contaminated that a chemical and bacteriological examination shows that the water may be likened to "mild sewage" due to the soil pollution of decades.

Another project just completed is the group of buildings in connection with the Woman's Hospital in Madura. This includes a hostel for nurses, kitchen, and dining-hall, bath-house, remodeling of the old quarters. When those were built there were about twenty-five nurses and compounders. Now we have more than sixty and the old quarters were quite outgrown. This is the first time in the history of the hospital

that a dining-hall has been provided for the nurses. All have heretofore carried their food from the kitchen to their rooms.

One very interesting feature of the main building is that an Indian gentleman, very retiring, unable to speak or understand English, yet cultured withal, promised the hospital that if his granddaughter were helped medically and gave birth to a son, he would give 10,000 rupees towards this building. The miracle happened, the hospital received the 10,000 rupees, and has given the building the name of this Hindu donor.

A third project, in its initial stages, is the proposed new hospital for men. It will greatly enlarge the facilities for work, and will include such modern improvements as electric lights, sanitary plumbing, and an X-ray installation which is the gift of a Scotch cotton mill operating in Madura.

At the Ceremony of the Opening of the Nurses' Home

The Donor of the Nurses' Home

By ISABELLA MARY ROBERTS

HE is an old Hindu village landlord who lives in the simplest, old-fashioned Hindu style, with very little contact with the outside world. He has no son and one daughter. She had one daughter and time was going by and there weren't any more children. A Hindu man who has no son and no grandson to bury him is in a desperate state spiritually; it is a terrible situation for him. As a result of the help we were able to give the daughter a grandson came along. The old man gives me credit also for the fact that the child was a boy.

Gateway of Nurses' Home
Mr. Lawson, Dr. Hilda Smith, the Donor, Dr. Anna Otto, Dr. Grace Kennett

In gratitude the grandfather gave the building of the Nurses' Home—not the whole amount, part was from a legacy—but such a large proportion that he thought it was fair to call the building by his name. It is rather interesting that he consulted his Hindu priest before making the gift, and the priest said it was an auspicious thing to do. Then, when he came to open the building, the family priest came too—he looked like a wild man from Borneo, but he had a nice face. This occasion marked the first time the landlord's family had come to the hospital. They had objected very strongly to this amount of money going outside. The grandfather had undergone some real persecution in order to carry out his promise, but he persisted.

Woman Trying to Sell a Ram She Has Cared For

Kurban Bayram—The Great Holiday

By HERMAN HAROLD KREIDER

AT Mecca, in the holy valley of Mina, on the morning of the 10th of the month of Pilgrimage, the footsore "Hadji" will buy a lamb at an exorbitant price, sacrifice it, and distribute the flesh to the poor. The theologians may quarrel as to whether he is commemorating the sacrifice of Ishmael or of Isaac; he is content to know that this is the climax of the whole pilgrimage, the high spot in his church calendar.

At the same moment in other parts of the Moslem world the stay-at-home father is sacrificing another high-priced lamb in the presence of his family. In Istanbul, Turkey, for example, certain streets have been blocked for a week by unmanageable flocks brought in by raw peasants who know no traffic rules. So the man whose purse matches his devotion gets his shopping done early, but there are sure to be bargains for anyone who postpones his buying until the prescribed hour of sacrifice has passed. Occasionally even somebody's pampered pet, wool washed clean and decorated with brightly colored ribbons, is held at too stiff a price and is still waiting for a buyer after the fateful hour has slipped by.

Close on the heels of the prospective buyers are plenty of husky "Hamals"—porters intent on getting a holiday tip in return for carrying a well-fatted animal pickaback to somebody's house in a distant quarter of the city. The real plutocrats, however, break their way through the jammed streets in honking taxis or clanging two-horse "arabas" and proudly show off their lambs of sacrifice as they wedge their way homeward.

The holiday lasts, not one day but four, and schools are closed for ten or more. It is an era of general good feeling, and a few beggars always fatten up against the lean months to follow. But republican Turkey corrals most of them into a modern poorhouse, and admonishes her citizens to make their Bayram contributions to her recognized charities.

Note: Kurban Bayram came this year the last of March. It comes six weeks after Sheker Bayram which follows the fast of Ramazan.

Bargaining over a Fat Ram

Visiting Shanghai

By AKIRA EBISAWA
General Secretary National Christian Council of Japan

I WAS anxious to find out how our Christian friends in China are passing through this period. Our National Y. M. C. A. planned for a visit to Shanghai, unofficially organizing a group of Christian workers, and I was more than glad to accept the invitation to join the party; it consisted of five missionaries and four Japanese.

Not by man nor from man, but as the messengers of Christ we went, in the belief that we should be led by the Spirit to find the way that we could be of service, and we were praying: To find an opportunity to get in touch with the Chinese Christian leaders; at least to express our deepest sympathy and try to remove any misunderstanding in our fellowship in Christ; to establish fellowship with the resident missionaries for cooperation and reconciliation.

We were not at all sure how we should be received by the Chinese Christian leaders at such a time but things turned out better than we expected. It was really uplifting that there was shown on all occasions the desire on both sides by all means to restore and re-establish the fellowship between the two nations.

On the occasion of the dinner given by the National Christian Council I had to respond to Dr. R. Y. Lo, Editor *China Christian Advocate*, who gave us a warm welcome. I tried to express our deepest sympathy for the tragedy, and that we feel the responsibility before God, and that we were convinced that until the Prince of Peace stands between the two countries there will not come the Kingdom of God in the Orient; that as the monument of Christ was erected on the border line of Chile and the Argentine to commemorate the peace established between those two countries, we should strive to join hands in fellowship centering in Christ, for we are bound together by ties that nothing can break.

At the farewell dinner Hon. H. Nagao said that the sea separating the two countries is wide and rough, but we must endeavor to span the sea with the cantilever Bridge of Peace, stretching out our right hands of fellowship from both sides. To which Mr. S. C. Leung responded, stating that at the present time when any contact between the two countries is cut off, our coming together around the table was perhaps the first experience for both nations, and that only our fellowship in Christ made it possible.

We are convinced anew that the Christians, and perhaps only the Christians, can well serve as the medium in such a delicate situation to bring about mutual understanding between different nationalities.

I would like to suggest that the following facilities be set up in Shanghai: A branch office or permanent Commission of the League of Nations; an international agency of Christianity to attend to surveys and give proper spiritual and religious guidance; a Japanese Christian commission with international reputation to influence the Japanese residents in Shanghai as well as to get into close touch with the leaders of the different nationalities. A special effort should be made to improve and reform the educational policy of both nations, to foster friendship. In order to promote mutual understanding various activities should be carried on, such as exchange of fraternal delegations or lecturers and repeated conferences of different classes of both nations.

Child of an Aching Heart

Again have I become the child of an aching heart
Carrying the burden of Japan's crime,
Begging pardon of China and of the world
With a shattered soul,—
Again am I a child of sadness.

Toyohiko Kagawa.

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Mother Goose Goes Chinese

Because her preparatory class in singing at Foochow College, Foochow, China, had little or no acquaintance with Western music, Miss Leona L. Burr started them in easily on Mother Goose rhymes. Thereafter whenever she appeared where a member of the class was, she heard their favorite tune hummed, namely, "Hot Cross Buns." Miss Burr in amused reflection wonders if by any chance she reminds them of a bun, and confesses that she is not quite sure whether this phenomenon makes her feel like a vendor or a bun. One thing is sure, however, she has a*bun*dant evidence of a student body with a fine spirit which returned to their work this year "as if it were a privilege."

Likes the Product

Traveling over 1300 miles from Changsha, an officer in General Feng's army brought his wife to the Fenchow, North China Hospital, where a young son was born to them. Both parents seemed much satisfied with their child and well repaid for the long journey.

A Decrease in Their Budget

Word that there would be a decrease in their budget came as a real blow to the workers in Sholapur and other parts of the Marathi Mission. As the missionaries were trying to see their way ahead on a decreased budget, a letter came from a group of village Christian workers which read, "We have heard about the cut and want to help. Please count on a reduction of our salaries by ten per cent, which will amount to 1200 rupees in a year." None of these workers, says Miss Oline E. Nicholson, receive more than $10 a month.

We Hope He Succeeds

One of the Christian young men in Chosen, Korea, has been appointed chaplain in a juvenile prison, a position heretofore always held by the Shinshu Buddhist priests. Mrs. Harriet Woodard adds that the young man considers it as a challenge to the Church, and he is undertaking his work in this spirit. If his record is satisfactory it will probably mean that others will be appointed.

A Quiet Scene in Ingtai, China?

Horses came galloping down the street in the middle of the night. It was the guard of Ngu Dung. Soon rumors which filled the town became facts when Uon Bing Ua's men, including about a hundred leathernecks from the North, had dug their trenches and placed their men. Bang, bang, whizz, whizz, z,z,z,z,z, and the bullets began to zip back and forth across the north branch. Those under the leadership of Sing Kau had decided to drive the Mintsing outfit out into the cold. For twenty-four hours things were very lively and the missionaries stayed in the compound. "The boys and our cook," says Rev. George W. Shepherd, "insisted upon peering around corners and from behind trees to see what they could see. So we were relieved when the firing ceased." For two days following all the shops were closed and the people stayed at home expecting another attack. The hospital had about fifteen wounded and a dozen or so were killed when the attackers attempted to rush the foot bridge.

No White Monopoly on Brains

A short time ago in Durban, South Africa, the grammar-school children were offered a prize for the best essay on "The World War and After." This was to be written following the showing of a moving picture bearing the same title. White children, Zulus, and Asiatic Indians competed. The winner was a fourteen-year-old Zulu girl, the daughter of a Lutheran minister. "Evidently intelligence is no respecter of a particular color," comments Rev. Henry A. Stick of Adams, South Africa.

Not in the Doctor's Prescription

"Two hours outdoor exercise every day," said the doctor to Mrs. William P. Woodard of Seoul, Korea, but he did not have in mind the type of exercise in which Mrs. Woodard and a Japanese lassie engaged recently. As the American missionary and her little companion reached a lonely spot in the road, a Korean man tried to seize them. That passive resistance was not an inborn, dyed-in-the-wool characteristic of Mrs. Woodard's was immediately evident when she proceeded to punch the assailant in the jaw and the nose. "But with no effect," she added. "The two of us pushed him over an embankment and got away, but he went off with about 60 cents, a door key and a torn purse. He had a fight for his money. But it is as much as he could have earned working all day as a day laborer." The affair got into the newspapers and Mrs. Woodard reports that she was called upon or called up by a secretary in the Foreign Affairs section, a banker and scores of friends. Wherever Mr. Woodard went in the country, inquiries were made as to her well-being—an interesting example, she adds, of oriental solicitude. Manchuria seems to have no monopoly on bandits.

The Business of Being a Good Shepherd

When the Theological School reopened not long ago at Adams, Natal, South Africa, after having been closed about four years, ten promising young men enrolled. This group included teachers, medical assistants, a farmer, a licensed preacher, a miller, a restaurant keeper and a clerical worker. Rev. Henry A. Stick looks forward with enthusiasm to their work. Before opening the school, however, he wrote to members of the last class which graduated in 1927 for suggestions, and received from one the following letter:

"As far as the syllabus is concerned, the greater emphasis to my mind would be the students themselves. To see that every student has a fire in him. How deep can each student explain his redemption. Do they understand the meaning of what Jesus said, 'to be born again,' or have they only the call but haven't come to the business yet? The Shepherds heard the noise of angels and saw the light from heaven, but that was not the end of the story. They were told to go to Bethlehem and see the child. They came and saw the child and returning they preached and praised God. Most preachers have only seen the light of the Gospel but have not seen Jesus himself at the manger. I have discovered that no preacher, no matter how clever he may be, if he has not got the inner life of Christ, he will do very little in spreading the Kingdom's message. By the power of Jesus we can simplify the big terms of theology in a very nice way to suit the most ignorant people with the result of saving them."

"As long as we can have such leaders for the African, we can take hope for the future of his race," concludes Mr. Stick.

Official Commendation

The striking work which Rev. Harry S. Martin and his associates at Jefferson Academy, Tunghsien, China, have been doing in the way of country fairs has not been overlooked by the Chinese Government. Indeed, not long ago the Ministry of Industries of the Nationalist Government sent Mr. Martin a letter of congratulation and to make tangible this appreciation inclosed a check for $250 to help in the expense of these fairs, through which the farmers are taught more up-to-date methods of agriculture, adapted, however, to meet their limited means.

She Said It

A plain, rather farmerish looking little lady got up in one of the annual conferences of Women's Clubs in Japan and made a brief speech, during which she said, "Talk about business depressions and the high price of food for our children and all this, why the worst thing that ails the world is war, and if it were not for military expenses we needn't be all of us so suffering." And then the little Japanese woman sat down while the audience applauded loudly. There were about 1500 Japanese club women assembled from both the country and the city.

Television Section — Station ABCFM

Preparedness?!—The nonchalant young man at the end of the milk route, may, or may not, take his job seriously. It is hard to imagine this apparently gentle bossie needing so much attention. Savors of the wrong kind of suggestion—but perhaps we're mistaken. At any rate, they take no chances in South Africa. One lad holds her nose, a second her tail and the rope binding her hind legs, while the third attends to the business of the day.

The Eddy Brothers Put Foreign Missions Not "On the Spot" But "On the Map"

SHERWOOD EDDY

Sherwood Eddy's unvarnished presentation of actual conditions in the Orient today with the menace of communism as it works there, and Brewer Eddy's clear-cut picture of the retreating forces of American Christianity have stirred thousands of men and women across the country as these two brothers visited 39 cities, in a series of over 61 meetings from April 8 to May 3 (with one radio broadcast).

D. BREWER EDDY

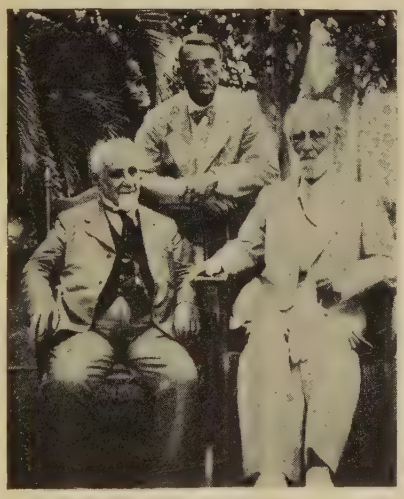
Television Section

Station ABCFM

Readin', Ritin', and 'Rithmatic—Future Aggreys? This is the way the three R's are sometimes taught under African skies in the small out-station schools.

And, on the right, you see how the story of Jesus is spread in the simplest kind of seed sowing, as this Inanda Seminary girl talks to a group of youngsters out near one of the villages which Inanda students visit Sundays for just this sort of thing.

Three Beloit Boys



(Left to right) Dr. Arthur H. Smith, Class of 1867; Dr. Lucius C. Porter, Class of 1901; James W. Porter, honorary member, Class of 1859

Snapped at Pilgrim Place, Claremont, California

Recently Tehchow, North China, friends celebrated the 50th anniversary of the opening of Pangchwang Station which is so closely connected with Dr. Smith and the Porters. Dr. Smith gathered there much of the material for his famous "Village Life in China."

Dr. Lucius C. Porter, a professor at Yenching University, Peiping, was born in Tientsin.

James W. Porter, through all the years has been a silent partner with his brother, Dr. Henry D. Porter, his sister, Miss Mary E. Porter, and his nephew, Lucius C. Porter, in American Board work in North China.

When Pangchwang was opened some conservative members of the mission objected. "If a riot broke out you would all be killed before you could even lodge an appeal to the District Magistrate," they told Dr. Smith. Singularly, when the Boxer Uprising came, Pangchwang was the only mission station between the Amur and Yangtze rivers which was NOT destroyed.

Book Chat

One of the most interesting books that we have read in many a day is that by Dr. Henry T. Hodgkin, Director of Pendle Hill, and entitled *Seeing Ourselves Through Russia.* (Ray Long and Richard R. Smith, Inc. $1.25.) Dr. Hodgkin is no Communist, but he writes with an understanding heart. He believes that the Russian experiment has something to offer the United States and England at this very moment, facing as they do certain social questions and many industrial problems that clamor for solution. He believes that sooner or later the world must reckon with Russia politically, economically, socially, religiously, and that it is safer now to assume that ideas which are the specialty of Russia will spread and influence, if not transform, the thinking of masses of other peoples, Oriental and Occidental. We wish we had space to discuss this book at length, particularly that which has to do with Communism as a religious force, and the cooperative movement as a bridge between the two types of civilization based on Capitalism and Communism.

Dr. Hodgkin writes, of course, as an earnest Christian thinker and worker. From our viewpoint, therefore, he is of real help in the approach that must be made to the greatest force being released in the world today.

* * *

It would hardly do to let a month go by without reading something about Japan and the Sino-Japanese crisis. Japan's official point of view is represented in the book published by Macmillan ($1.50) entitled *Japan Speaks.* The author is Mr. K. K. Kawakami who has handled a good deal of the Japanese propaganda in English for many years past. His official position, we understand, is that of Washington correspondent of the *Tokyo Hochi Shimbun.*

The author does not claim that the book offers any solution to China's problems or any panacea for her ills. He is content with presenting what he believes to be a faithful analysis of the problems confronting China and Japan and the rest of the powers, leaving it to the reader to derive his own conclusions from the facts given.

Prime Minister Inukai's Introduction is quite an interesting one. Evidently the Premier himself was once driven out of Tokyo by a reactionary Cabinet when he was in the van of the Constitutional movement. The Premier refers also to his close association with Sun Yat Sen when the latter was an exile in Japan. Ordinarily, the American people have not associated the late Premier with forces friendly to China. The Premier asserts that Japan is not imperialistic, nor actuated by land lust, nor has she deliberately embarked upon a course of aggression. According to him, the Japanese desire in Manchuria is to live and toil peacefully and harmoniously with other peoples, but in doing this it is "entitled by treaty and by great sacrifice made in behalf of China to much better treatment than China has accorded her."

The history of Japan's relations with China is given in various chapters of Part I on Japan's war with Russia for China's integrity, China's obstructive schemes against Japan, Japan's most conciliatory policy with constant rebuffs for ten years by China, and, finally, Japan's resort to intervention, like America when the *Maine* was sunk in the harbor of Havana—and at other times, too. Part II is given to the subject "Manchuria, The Issue" while Part III is devoted to Shanghai and other problems.

One cannot read this book carefully without feeling that Japan has for many, many years believed that she must control the destinies of Manchuria, and that she is going to do so whether or no.

The author, by the way, believes that Japan's single-handed intervention in the Shanghai area was a "blunder of the first magnitude," but that those responsible for starting the present "misadventure" were misled by foreign sentiment and were unwittingly made the catspaw of certain foreign business interests in Shanghai.

* * *

What book review columns would be complete without some reference to India and the struggle for Indian national independence? We have gotten not a little inspiration out of a book on *Gandhi, The Dawn of Indian Freedom* by two British missionaries, Winslow and Elwin (Fleming H. Revell Company, $1.50). We don't hesitate to say that we have found in this book not only a clear idea of Gandhi's most fundamental and central theme, namely, that of *Satyagraha,* but also no little inspiration for a better life in the spirit right here at home. The book presents a good study of the "non-violent resistance" or truth force, a specifically religious method of settling disputes and righting wrongs.

Perhaps we are interested, however, more in the

fourth and last chapter of the book on "The Place of the Christian Church in the New India." When India becomes absolutely independent and under the control of an all-India Government, will the Christian Church be free to work conversions? Mr. Winslow feels that while laws may be passed against proselytizing in the sense of trying by compulsion and unworthy means to draw the members of one community to join another, it is unlikely that the new Government will hinder the peaceful and reasoned proclamation to others of what one believes to be the truth.

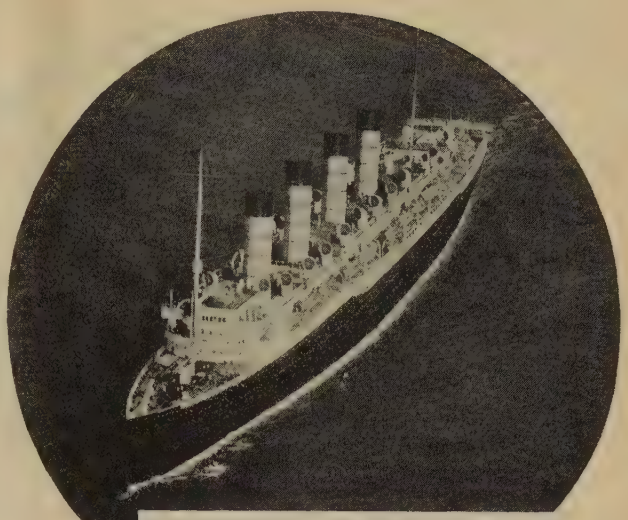
But even if the laws go against evangelistic propaganda on the part of Christians in India, the author believes that Christians would be bound to disobey the law: for they could only obey it by being untrue to their deepest convictions and therefore becoming faithless and worthless servants both of God and of India. They would have to exert their *Satyagraha.*

It would be interesting indeed if this non-violent resistance principle some day had to be used by the Church of Christ in India against the very ones who used that force for securing independence from England.

Several reports have come to the desk of the Editor and ought to be mentioned in these columns. One, entitled *The Christian Mission in the World of Today* ($2.50), is the report of the Eleventh Quadrennial Convention of the Student Volunteer Movement for Foreign Missions (254 Fourth Ave. New York) which was held at Buffalo at the opening of the year. It is edited by Raymond P. Currier, the Editor of *Far Horizons,* and this fact alone assures the reader of something well worth while.

No attempt, of course, has been made to reproduce the Convention in this volume. The objective has been rather to reduce the book to a readable and not too bulky collection of addresses reminiscent of the whole. It has some interesting chapters on Humanity Uprooted, Effective Missions Today, Students and the Future of Missions, Missions and World Disarmament, etc.

Another report of real value is that of the *Commission on Christian Education in Japan.* (International Missionary Council, 419 Fourth Avenue, New York, $2.50.) This is likely to rank with the report of the *Commission on Christian Education in India,* to which the HERALD gave considerable space last March. It is of such importance that we are trusting that it will be reviewed more at length in some future issue of our magazine. It looks like a most interesting and instructive book, covering, as it does, the work of an



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unusually fine Commission of Japanese and Americans on both the educational work for men and that for women. Among other things does it have an interesting Appendix on Training for Rural Ministry in Japan. It has some good charts and maps which in themselves are worth the price of the report.

Another most interesting report, and of real value to the students of missions, is that which has recently been published by the International Survey Committee at 419 Fourth Avenue, New York, entitled *The International Survey of the Young Men's and Young Women's Christian Associations*. It is an independent study of the foreign work of the Y.M.C.A.'s and Y.W.C.A.'s of North America. The report, by the way, says that the enterprise as a whole is well worth the support of the constituency of the Christian Associations of North America. Incidentally, it is interesting to note what a survey process can be.

Another report comes a little closer home to the friends of the American Board: that of *The Golden Jubilee* of the American College in Madura. An interesting historical statement is given by Mrs. Mildred Waldo Hess, wife of Professor James M. Hess of the College. As "Madura" is one of the colleges recommended by the Lindsay Commission as a center for cooperative work in India, it is gratifying to have such a pamphlet on our desk. We wish we had space to quote extensively from it.

Two devotional books have been of help, one by Professor George Walter Fiske of Oberlin, the other by Dr. Oswald W. S. McCall of Berkeley, California. Harper and Brothers published both. Professor Fiske's book is entitled *In a College Chapel*, and we fancy that the twenty chapel talks were of real interest and use to the students of Oberlin as they were delivered. Just listen to these titles: "The Ideal Life of a Liberal College," "The Real Trophies of a College Career," "What Is Real Education," "The Elective Course in Friendship," "The Function of Discontent," "The Danger of Low Visibility," "The Quest for God in the Modern World," "Highbrows and the Believing Heart," "The Strenuous Climb to Leadership."

Dr. McCall's *The Uses of Literature in the Pulpit* does not particularly apply to editors of missionary magazines, nor, for that matter, to missionary speakers, but we judge it to be unique both in its concept and treatment, and that when the publishers say that it should be read by every minister to increase his pulpit effectiveness, they have good reason for their

assurance. Literature has a value in the building of a preacher, and the employment of literature in the illustration of the preacher's message is a study in itself. Literature has a "service in the embassy of Christ."

Publications of the Boards

The Ministerial Boards

Foster Children of the Board of Ministerial Relief. 6-page folder

When You Are No Longer Young. Leaflet on Annuity Fund

Safe Investments. Leaflet on Annuity Fund

The Commission on Missions

When a Secretary or Missionary Visits Your Church. 4 pages

How to Make a Successful Visit to a Church in the Interests of Missions.

What the Depression Means to the Boards.

To the Pastors of the Congregational and Christian Churches. 4 pages

Seven Weeks of Prayer. By Cornelius H. Patton. Reprint from *The Congregationalist* and *Herald of Gospel Liberty*

A Program for the Dedication of the Dollars, by Alan Fairbank. Single Sheet

Let's Put Our Dollars to Work at Once. Single sheet.

Little Stories of Great Results is an eight-page folder attractively printed in two colors, a new edition of which has been prepared by the Federal Council of Churches (105 East 22nd Street, New York) for free distribution to individuals and church societies interested in learning about the coöperative work of the churches. It contains eight concrete stories of achievements due to the churches' working together. In story form the way in which the Council has helped better labor conditions, overcome church competition in the building of new churches, broadcast church services, helped promote family devotions with its "Fellowship of Prayer," et cetera, are described.

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Over Against the Treasury

By CHARLES C. MERRILL

As compared with 1931, the percentage of total loss in Apportionment receipts for the period covering January, February, March, and April is 11.1 per cent. Of this the percentage of loss for the American Board is 13 per cent; for the Home Boards, 16.3 per cent; for the States, 3.6 per cent.

The significance of these percentages is suggested by the fact that this loss of 11.1 per cent is on top of a loss of 13.5 per cent a year ago against the preceding year. Moreover, the American Board and the Home Boards together have lost 14.5 per cent up to May 1, 1932; whereas up to April 1 they had lost only 12.7.

In the receipts for the period under discussion, no money from the Dollar Plan has, to all practical purposes, been included. It is upon a large general sharing in the Dollar Plan that we are depending for a happy turn in this percentage of loss by July 1. Fill in your card collectors, if you have not already done so, and see that these collectors are thoroughly distributed. Send for more. Use more yourselves. Surely there are enough people who can give a dollar extra so that the radical and appalling reduction in our missionaries and in our field work need not be increased, if, indeed, some of the reductions already made cannot be recalled.

At this time it will help us to ponder what Professor Hocking of Harvard has written:

"If I were to name the chief defect of contemporary education, it would not be that it turns out persons who believe and behave as their fathers did—it does not: but that it produces so many stunted wills, wills prematurely grey and incapable of greatness, not because of lack of endowment, but because they have never been searchingly exposed to what is noble, generous and faith-provoking."

The missionary work of our Congregational and Christian churches is essentially engaged in searchingly exposing our fellow-men to what is noble, generous and faith-provoking, as those qualities have been supremely revealed in Jesus. When was such exposure ever more needed?

This, That and the Other

Aruppukottai Lizzie

As this magazine reaches its readers Miss Catherine Quickenden and Miss Bertha Smith will be making final preparations for sailing for India.

Out in Aruppukottai their job will be, as in the past, the supervision of the Biblewomen and the girls' day schools in an area of a thousand square miles.

Their women work in thirty villages, many of which are from thirty to forty miles from the home of these two ladies who must visit them regularly to direct, help, advise and inspire.

This close, personal, constant contact with workers and pupils, their lives, their joys, sorrows, temptations, and problems means everything to the poor women who are struggling in the midst of ignorance, poverty, crushing labor to learn "the Jesus way of life."

Never was a work more worth while, going to the very roots of family, community, and rural life.

But how are they going to continue this visiting?

Their old Ford has gone to pieces. It was sold for $27 before their furlough. They have no prospect of a new car. The day of the crawling bullock cart has gone by. Even were that not so, they have no bullock cart.

No gift could aid evangelistic work among those who direly need it more directly than the gift of a car for Aruppukottai.

Good News from Turkey

On April 9, the Ministry of Finance issued a general instruction

to tax offices, pointing out that (a) since the American schools in various vilayets of Turkey serve the cause of public instruction, and (b) since they are not operated for the purpose of gain, and (c) on condition that they do not rent or hire their buildings—they should be free from the normal property taxes provided for by the Buildings Law of 1931.

This action grows out of a joint presentation of the case by the independent colleges and the American Board schools to the Ministry of Finance. The recognition of the service to public instruction of these schools is based upon the statement to this effect, officially made by the Ministry of Public Instruction to the Ministry of Finance. The financial condition is met by the examination by the Ministry of Finance of the receipts and expenditures of the institutions for some years past, indicating that they operate at a loss, and that their central offices in America forward funds to meet their deficit. As to the rental of property, this point will be examined in each locality, and is intended to prevent this tax immunity from resulting in the private gain of property owners.

This decision, following as it does the favorable decision of the highest tribunal in Turkey in the Gifts Tax case in 1930, is a renewed mark of the confidence and appreciation which the higher Turkish authorities maintain toward the American educational efforts in Turkey. It is the more marked, coming at this time of acute financial measures to meet present and future budgets. It should encourage all institutions in the country in carrying forward their work in fuller coöperation with the forward-looking people in the new Turkey, for the well-being of all the youth of the land.

Sequel to a Story

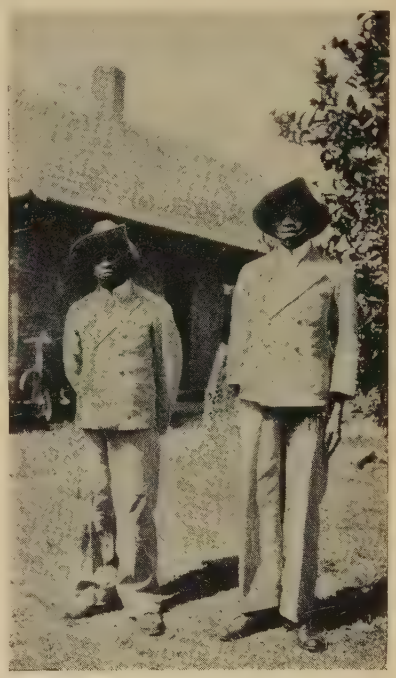
The boy who poured out his plans for work in a village in the "Significant Story" of the July, 1931, MISSIONARY HERALD is studying this year in a university. He tells such interesting tales of "his" village, has got a boys' club he is working in so interested in the villages, that one of its members wants to be a village teacher; another, who has architecture in mind for a profession, has already planned a school for him; and another, a "careless kid who isn't accustomed to think of anyone but himself," offered to send all the cement required for the new schoolhouse, his father being a cement manufacturer. The worker is getting down into the boys' personal problems and has a very fine influence on them.

Mr. Meacham on Jeanes Teachers

The Phelps-Stoke Commission on its visit to Rhodesia in 1924 advocated the establishment of schools for the training of native men as Jeanes Teachers (the term being taken from such teachers in our Southern states), and for the training of girls as Home Demonstrators. Financial assistance for beginning the work came in the form of a grant from the Carnegie Foundation following a visit of their committee to Rhodesia about 1927.

These training courses opened in February, 1929. The East Africa Mission sent three girls and two boys who had completed Standard VI at Mt. Silinda Institute and had had some experience in teaching in the kraal schools of the Mission. In December, 1930, these five teachers returned to the Mission. The Government is assisting in the remuneration of the Home Demonstrators to the extent of approximately a pound a month, anticipating that they will soon be married and will then be able to give only part time to work among women and girls. The Jeanes Teachers are receiving their full pay from the Government of five pounds a month, and they give full time to school and community work under the supervision of the inspectors of the Department of Native Development and of the missionary supervisor.

Daisy Hlatywayo was given work at Mt. Silinda Institute, and has since married the native chaplain of the Institute, Hohoza Dube.



KUNDHLANDE AND SIGAUKE

Sarah Nkomo teaches at Mutema School and does nursing and other community work among the women and girls. Dr. Willis has been making bi-weekly visits to supervise her work and treat the more serious cases. Robert Sigauke is located at Chikore, carrying on school and community work at nine kraal schools. James Kundhlande is living at Zamchiya where there is a large kraal school and a church, carrying on his work in ten kraal schools and native communities.

These Jeanes Teachers have been assisting the teachers who have had but little training, in the organization of their schools, the laying out of their school gardens, and in the upkeep of the buildings. They have been going to the kraals of the people and showing them how to fence their springs so that the water supply would be pure, to dig sanitary pits, and to clean up their kraals generally.

This work is new to the Department, to the missionaries, and to the native teachers, so that at the beginning we have had to feel our way and to try out methods. These Jeanes Teachers and Home Demonstrators have a great opportunity to render a service to their people because they are of them—a service missionaries and government servants can never perform. Through them we will be enabled to develop those Rural Reconstruction Units which Dr. Kenyon Butterfield has suggested for workers in Rural Africa.

Not So Many Young Men, Please!

Mrs. Clarence A. Neff of Guadalajara takes exception to a sentence in our January issue concerning the Colegio Internacional in that Mexican city. It was stated there that the plant of that school was now being used as a "hostel for young men seeking higher education." Fully a third of the boys "are at school in the Colon. They are young boys. Then there is a fair-sized intermediate group attending the government preparatory school. A small third, I should say, are 'young men.' However, as far as spirit and a growing attitude of desire for improvement goes, they have them. Their spirit is really finely coöperative."

The Board's Second Broadcast

On Wednesday night, April 20, at 11:45, the Board gave its second broadcast in its series of greetings to the missionaries in various parts of the globe. For this we were again indebted to the courtesy of Stations WBZ and W1XAZ of Boston.

It was the hope that the messages might reach missionaries of the Board in South Africa, East Africa, West Central Africa, China, India, Japan, Czechoslovakia, Bulgaria, Ceylon, Mexico, Turkey, Syria, Greece, and the Philippines.

Friends and relatives of various missionaries sent special messages. The following churches also participated in greetings to missionaries supported by them: First Congregational Church, Everett, Mass.; Congregational Church, Central Falls, R. I.; Westminster Church, Kansas City, Mo.; Pilgrim Congregational Church, Cambridge, Mass. Northfield Seminary sent her benediction and greetings to her "daughters" in various parts of the world, and the wife and children of Mr. Sidney Dart of Dondi, Angola, Portuguese West Africa sent this:

We know a dear Daddy who went
On a job to the Dark Continent.
We wish we were there
The Whippet to share
And all of the joys subsequent.

We know there is no other man
To make hospital, bridge and house plan,
But we miss him so much
And long for his touch
In the life of the home of his clan.

Here's our love and a short admonition
For all the West Africa Mission.
Beware of the troublesome jigger,
On the P. G. and skeeter don't figger;
For on them you can't count
Not to any amount
'Cause they're dangerous as a hair-trigger.

The Board's greetings to the missionaries of the Board were given by Dr. Ashley Day Leavitt, Chairman of the Prudential Committee and pastor of the Harvard Church of Brookline, Mass. Dr. Wynn C. Fairfield had charge of the program and read the messages from the friends and relatives. Oscar L. Huntting, baritone of the Old South Church in Boston, sang four selections.

Gates Memorial Activities

"Since our program is only two months old we cannot introduce too many activities," writes Rev. Loy Long who has taken charge of the social service work in Sholapur, India, centering in the Hall opened in March, 1931. "So far the recreational program is the most attractive. There is an average daily attendance of 200 boys and girls and young men playing in the building or on the playground. The reading room is extensively used. On Sunday morning the House accommodates the Senior Sunday school, and in the afternoon the Junior Church. On Thursday the prayer meeting is held there. At least once a week there is a large public meeting when plays, illustrated health lectures and religious talks are given. Two Bible women, one of whom is blind, visit in the homes. Before long we hope to have on our staff an Indian nurse who is a trained social worker to help the mothers and babies. The need for medical attention and health education among these people is appalling."

Every Saturday Mrs. Long meets with the women of the community. Some of the meetings are social, some devotional, some educational. Gates Memorial Hall is on the edge of a crowded bazaar, surrounded by the homes of Hindus, Christians and Mohammedans.

A Pastor's Faith and Courage

Rev. Frank J. Woodward of Dansalan, Mindanao, Philippine Islands passes on to us these sentences from the pastor of the largest congregation in that island. It has been self-supporting for nearly a year. "For the month of October and to date we have received less than $5 per month, although the spirit of the members to give is still the same, or in some cases still more strong. However, the whole amount of their gifts is gradually decreasing because of the financial crisis. I commit all to the mercy and goodness of a loving Father, who is ever present in time of trouble. Personally, I can stand this adverse situation, for I know it will pass, but my wife and children cannot stand it. There are trying moments when the children are sick and we have no money for medicine. All we could do in such a time was to pray and our children got well. The saving grace of the Lord Jesus has become a living reality to us in our sorest need. After all, there are spiritual lessons to learn in a seemingly trying temporal situation—to develop one's faith in God and to teach one to depend on God only."

Mr. Woodward found on his return from furlough that six new congregations had come into existence during his absence, of which at least three give promise of speedily developing into strong organizations. The District Conference idea has also developed with notable results in the training and strengthening of the congregations.

The Sorry Plight of the Japanese Farmer

Rev. Leland W. Mann, who has been transferred from Tokyo to Kyoto to begin teaching in Doshisha University with the opening of the new college year in April, has made evangelistic tours in Northern Japan and enjoyed his visits among farming people the most.

"The plight of the Japanese farmer is truly a sorry one. And there are so many things he could do for his own relief if he only knew how. We found the housewives throwing out all of their sour milk because they insisted that it was poison. They were much surprised when I told them that my wife made fine hot biscuits from sour milk. The women know nothing about canning fruit and vegetables, and use these products only when in season. Enough is thrown away each day by the average housewife to keep several pigs; that would give them meat to eat as well as fish.

"A short time ago I visited the Agricultural College and talked with some of the heads of departments there. They informed me that neither the College nor the government is doing anything adequate to really meet the needs of the farmers. They say 'the College is here, and if the farmer wishes to come and take advantage of it we are only too glad to welcome him.' I sent to Washington for twenty-five selected bulletins on up-to-date farming. Pastor Egawa and I are making a selection in the hopes that some translations of these may appear in *The Kingdom of God Weekly* . . . Kagawa is pleading that this sort of work be done. The prospects in this line of work appeal to me tremendously.

"In spite of the international mess the world has gotten itself into I do not think this is a time of discouragement for Christians. At the heart of our faith still stands the cross of Jesus as the age-long emblem of vicarious Service. We too have the great privilege of making our lives of vicarious service."

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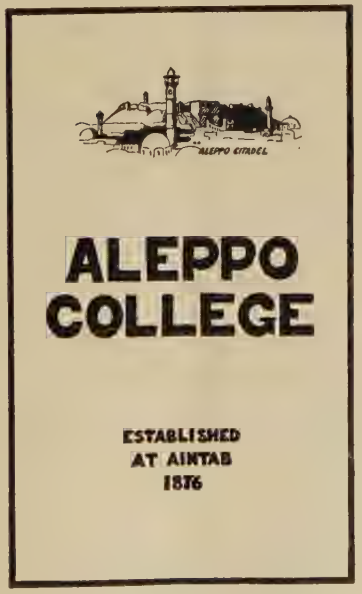


PART OF YOUR WORK

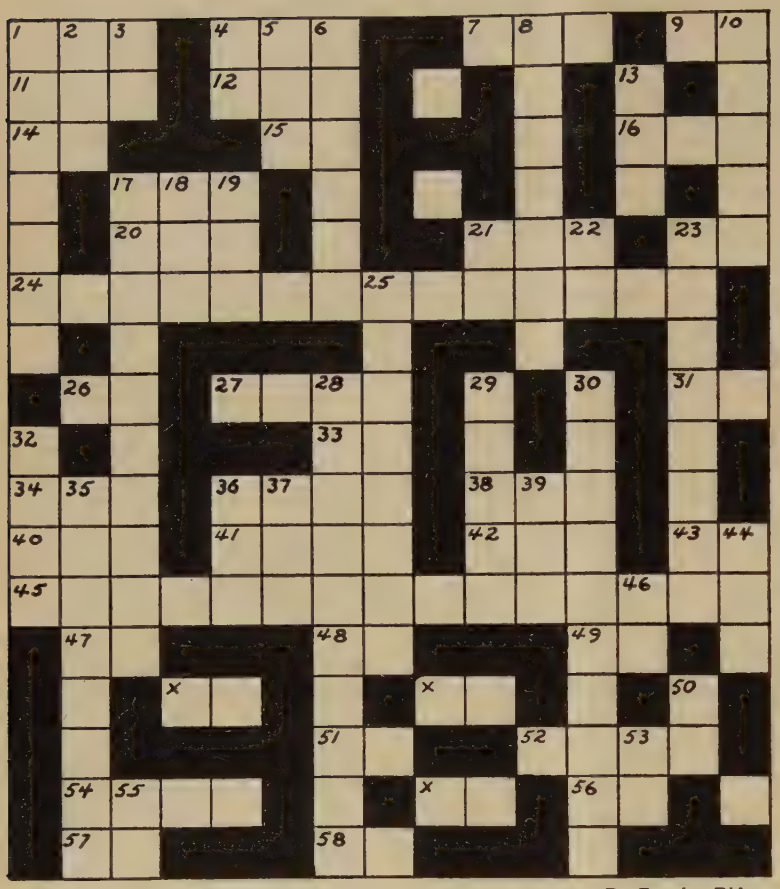
BUT OUTSIDE APPORTIONMENTS

Much appreciated gifts of certain churches to the American Board as part of their quota now provide the salaries of the President and Dean of Aleppo College.

Living friends can share in other expenses or in necessary development only by *Direct Donation.*

Mr. Gordon Parker is Treasurer of the "Trustees of Donations." Address: 14 Beacon Street, Boston, Massachusetts.

Crossword Puzzle



By Bernice Rider

HORIZONTAL

1. Might
4. Young lady in Africa
7. Friend (Fr.)
9. Approved
11. Mr. Minton's building
12. Three
14. Young people's society
15. Chlorine
16. Exclamation of discovery
17. The Mission Family (abbr.)
20. Mr. Pence
21. Expert
23. River in Italy
24. Only one Board man there
26. Mission established in 1893
27. Check
31. Usually comes first
33. A mission in three countries
34. Slippery as an . . .
36. What a motor should do, softly
38. Not now or future
40. Home missionary organization
41. What all foreign missionaries are at some time
42. Mrs. Edwards (!)
43. Each (abbr.)
45. Our head's legal title
47. Tellurium (abbr.)
48. Lives
49. Southern State
X. Camp Fire Girls' symbol
51. Exist
52. A kind of club
54. A team (baseball)
56. Behold
57. A thoroughfare
58. He's a Treat!

VERTICAL

1. Former India missionary
2. Mimic
3. A bad form of yes
4. By
5. Part of a circle
6. Africa man recently married
8. A station in Ceylon
10. Location of the Doshisha
13. The weather in Micronesia
17. What family in Madura has three fully and one specially appointed missionaries?
18. Familiar name of a Japan missionary
19. Another Japan missionary
21. Broad street
22. Interjection of reproach (colloq.)
23. Retired Japan missionary
25. Generous people
28. Not trustworthy
29. What a savage might do to you
30. Station in South Africa
32. A kind of gas
35. Music plays on these
36. Cat's foot
37. Ply
39. What the baby says!
44. Culture
46. Tantalum (abbr.)
50. You and I
53. Engineer officer
55. Some people just have it

An Important Evangelistic Effort—

the Thousand Character Classes in Tunghsien, according to Mrs. W. B. Stelle. "We do not have the big numbers they have in some places, but the work that is done is very thorough, and a good number go on into advanced books. We have had these classes three years and 190 girls and women have received diplomas. This means that they can write as well as read the thousand characters. It also means that we have had over 400 pupils in classes, because if half of a class get diplomas we think they have done well. The money for these classes does not come from our regular funds. Some of our friends have given small amounts; silver being cheap has added to the fund. I think this work one of the most important of our evangelistic efforts.

"Mr. Bates supports three of our Bible women, and I feel that they are among our best workers. Mrs. Wang and Mrs. Shih visited in 34 villages during the year and called on about 1300 families. They spent two weeks in a village where two years ago there was not a single Christian and started a Thousand Character Class which has been kept up. Its members will be led to Christ and will be intelligent Christians because literate. Over 300 visits in homes shows Mrs. Chung's faithfulness. These are not just calls, but time is taken for some religious instruction. Mrs. Chung is struggling to raise the literacy percentage of the women church members. Practically all the women are either working out or take in sewing to help their families, and time is money. With all this against her she has over 20 women reading with her regularly."

A Month's Pay to Loyalty Fund from an Indian Domestic Service Worker

He had been an orphan boy supported from the fund raised in America by Miss Emily Wheeler. Leaving school early he supported himself in domestic service, relieving the head of the house of most of the mechanical jobs that in an out-of-the-way village had fallen on him in the past. When a motor became part of the family's equipment he eagerly mastered its mechanism. Then an arrangement was made for him to take charge of repairs in the district, leaving him, at his own request, to save breaking off the long personal connection, as part-time worker in the household. His pay for both kinds of work is in all eight dollars a month and he has nine children to support!

When the second 10 per cent cut became necessary on the field the mission workers decided to raise their own cut by each giving one month's pay, and he, counting himself one of them, pledged the same. Pay day came in the home, but he refused this, too, explaining, "My wife and I have talked it over and have decided to give a month's pay from both sources. As a boy I was supported by a lady in America, someone I do not even know, and now there is need there and I can help. At present we have grain in the house so we can get along now, and later, if we are pinched, we can give up our tea!" That tea represents their one luxury, the only thing that could be cut off without harm to the children.

The Middle Wall of Partition

Before a group of students in Japan, a Christian educator and psychologist gave a talk which in substance was as follows:

"Paul tells us that Christ broke down the middle wall of partition, thus making peace between two races. The only way we can make peace between Japan and China is by this spirit of Christ that destroys the enmity and makes the two races one new people. What *is* the middle wall of partition that will have to be broken down before this spirit can be realized? There is a wall that each nation must tear down:

"China on its part is educating the children in her schools to hate Japan. The way she presents the case is as follows: 'Japan first stole the Loo-choo Islands, she next grabbed Formosa from us, then she seized Korea, and now she is trying to seize Manchuria. Therefore all you children must remember this, to protect your fatherland from her invasions when you grow up.' Thus China is training the next generation to an intense hatred of Japan which will make peace between the two nations extremely difficult. As for the past, China ignores the legal procedure by which, for instance, Japan annexed Korea; and as for Manchuria now, there are people who believe that Manchuria and Mongolia will become a separate political entity. It seems as if that might be an excellent thing.

"And what is the wall of partition that Japan must break down? It is her military education. Now there are some good things about military education. It is a training for orderliness and system that is very valuable. If we had more of it here our dormitory rooms would be in better order, and our college hall would be kept free from the forgotten and neglected things that clutter it now. But the evil of military education is that it makes men want to fight. The military men themselves say so. One said to me: 'We can't bear to sit still. We must get out and try ourselves in war.' As long as Japan continues this military education she builds the wall of partition that makes peace impossible."

The Pordim Folk School

Everyone who visits the campus expresses amazement at what has been accomplished with little money on that hillside that was absolutely barren three years ago. So Mrs. E. B. Haskell writes. "Surrounded by a well-planned little park, orchards, vineyards, and vegetable gardens, stand five modest but quite picturesque buildings: Two cottages for girls where domestic science in all its forms is taught; the Demonstration Building with its model kindergarten, baby and nursing department, where our girls are given ample scope to practice what they learn in the lecture room with the help of specialists in these fields; the Faculty House with Director's office and large living room for the social gatherings of the school. In this living room of the Director's family the 25 kindergarten youngsters do their marching and rhythm work, as here stands the only piano in a radius of at least 14 miles. You can judge for yourself whether this arrangement is a help to the Director, who, on the other side of the glass partition gets all the benefit of this part of the program! The fourth building is our small barn, holding two teams of horses which do all the ploughing of our 85 acres of land, also five cows, some calves and pigs."

The Near East Foundation which is paying the running expenses of this school which was founded and is still directed by the American Board missionary, Dr. Haskell, sent the school a Cornell man to direct the winter course for men. A graduate of Sofia American College is the visiting nurse.

Personalia

Rev. and Mrs. George Lockwood expected to leave Micronesia for their furlough by the next boat after their letter was sent. The boat was not expected to arrive until May. They were to spend a few days in Japan.

Rev. and Mrs. Daniel Hastings, who left Bailundo, West Africa, for their furlough last November, are in Taunton, England, where their two boys are in school.

Miss Janette Miller, formerly of the West Africa Mission, is now connected with the Swiss Mission some 250 miles to the southwest of Bailundo. Miss Minto visited her last summer. She is quite by herself on a deserted Boer farm, has erected several buildings, carried on much evangelistic work, and sent half a dozen pupils to the Bailundo boarding schools.

Rev. and Mrs. John X. Miller of Pasumalai, South India, have resigned from active service, and are residing during spring and summer at Grace Hut, Sheddon Road, Ooticamund, South India.

An account of Dr. Miller's work during the twenty-nine years he has been connected with the Madura Mission will appear in a later issue.

Rev. Gladwyn M. Childs of Bailundo, West Africa, has an article in the January number of the *Pomona College Magazine* (he is an alumnus of Pomona) called "The African Native Faces the World." He gives, first, a picture of primitive Africa, its family system, its community life; next, a picture of the entire breakdown of primitive life and its social organization by the Western world in its slave trade, its rum traffic, and most recently its plantation system with its expropriation of land, forced labor, and taxation. In answering the question as to whether the Western world has given the African anything constructive in return, he states that in the colony with which he is familiar the only constructive force is Christian missions.

Rev. Frank Rawlinson was scheduled to leave Shanghai for his furlough on June 24. His little booklet on *Western Money and the Chinese Church* was used largely at the conference of the Foreign Missions Board and again, together with a number of his editorials in the *Chinese Recorder*, in the material published by this conference in place of the usual technical reports.

Rev. Edward Bell Haskell, director of the Folk School, Pordim, writes that last December completed the fortieth year of his work in Bulgaria, and that of the twenty-seven missionaries connected with the European Turkey Mission at the time of his joining that mission only he and Rev. William F. Clarke are living and working in Bulgaria today. Dr. Haskell's father was the fourth man appointed to that mission. Dr. Haskell is the only connection of the Board with the Folk School at present, though it was started as an American Board institution.

Rev. and Mrs. Alford Carleton have rounded out a year in Aleppo in this their first term of service as regularly appointed missionaries of the Board. Mr. Carleton is teaching a different set of classes in Aleppo College from what he taught as a term worker; Mrs. Carleton keeps on with her class in Psychology. They visited Mardin, meeting the ninety-three-year-old Protestant pastor who had rounded out his sixty-sixth year in the pulpit. They have found that all the conditions which constitute a "crisis" in America are taken in Syria as quite a matter of course.

Mrs. Robert A. Hume

The news of the passing of Mrs. Katie Fairbank Hume (Mrs. Robert A.) at Wai, India, on April 14 brought mingled feelings to her friends. Mrs. Hume has been seriously ill for some months and was left weakened by her sickness. She was a woman who gave herself with such tireless energy to her many forms of service that it would be hard for her friends to think of her as unable longer to lead an active life. We rejoice that she has been freed from her weakness, although her passing leaves us with a sense of great personal loss.

Mrs. Hume was born into a great missionary family. Her father, Dr. Samuel Fairbank, was not only the founder of the work which has developed so remarkably in the Vadala District, but also made large contributions to literature and to other expressions of the Christian Gospel. Her mother was a devoted missionary and the daughter of a missionary. Mrs. Hume was one of four of their children who went back as missionaries to the land of their childhood. Her brother Edward and her sister Rose (Beals) are now rendering notable service in the Marathi Mission. Mrs. Hume first went out to India as a single missionary fifty years ago. In 1887 she married Dr. Robert A. Hume and for over forty years they served together in Ahmednagar with rare ability and devotion.

Mrs. Hume had a mastery of the language derived not only from her childhood knowledge of it, but from careful and continuous study. She had a remarkable understanding of the minds and hearts of the Indian people and identified herself with them in thought and sympathy. Whether in the villages around Ahmednagar or in the city itself, she was tireless in her visits in the homes of the women, both Christian and non-Christian, bringing them sympathy and understanding as well as many forms of practical help. During the great famine of 1900 she took under her care hundreds of famine girls and cared for them till they were established in society. She also conducted a home for needy widows of Ahmednagar. With all her outside activities she presided in her own home with a grace which became well known to the many eminent guests, both Indian and European, who came there during the years.

Mrs. Hume's delight and recreation was to care for her roses from which the Hume bungalow received its name of Rose Cottage. The picture of her, going from bush to bush and caring for each one with loving skill, is one which her friends will always cherish. Mrs. Hume's life had a spiritual fragrance which was akin to that of the roses of which she was so fond, and brought refreshment to all with whom she came in contact. Hers was that rare type of complete and self-forgetful devotion which does more than anything else in human experience to sweeten life and strengthen faith.

Mrs. Hume is survived by four children and two step-children, of whom Robert Ernest, Hannah (Mrs. John Calder), Wilson McClanghery and Walter Fairbank have all been missionaries in India. Indeed, she was in the

home of her son Dr. Walter F. Hume during her final illness. Her life adds a beautiful chapter to the record of a great missionary family.

ALDEN H. CLARK

James Brettle Thompson

one of the founders of the Shansi Mission which became part of the North China Mission in 1914, died April 10 in his seventy-fourth year at his home in Minneapolis, Minnesota.

Mr. Thompson was born at Harbor Grace, Newfoundland, on May 24, 1858. Before entering the foreign missionary service he was a home missionary among the fishermen in Newfoundland for four years and had preached in Canada and the United States. Graduating from Oberlin Theological Seminary in 1885, he left that autumn for Taiku, Shansi, China. In 1892 he was married in Tientsin to Miss Etta Hewitt who had been a missionary of the Board there for two years. She died in August, 1899, and her husband thereupon returned to the United States with his two small children, thus escaping by a few months the Boxer uprising in which his coworkers on the field were killed.

He became pastor of the Second Church of Eau Claire, Wisconsin, then served parishes in Minnesota for twenty-five years, retiring six years ago. He is survived by two daughters, Marion and Ethel Thompson of Minneapolis, and by two brothers, Magistrate J. P. Thompson of Brigus, Newfoundland, and Arch J. Thompson of Augusta, Maine.

The Chronicle

FURLOUGHS AUTHORIZED

April 12. Dr. Caroline F. Hamilton of the Near East Mission, beginning in the summer of 1932, with a view to her retirement.

April 12. Miss Elizabeth M. Trowbridge of the Near East Mission, beginning in the summer of 1932, for health reasons.

April 12. Rev. E. D. Kellogg of the Shaowu Mission, in the summer of 1932, for one year's leave of absence.

FURLOUGHS POSTPONED

March 29. Furloughs for the following missionaries have been postponed for one year: Mr. and Mrs. J. A. Reuling, Rev. and Mrs. Otto B. Githens, South Africa; Dr. H. S. Hollenbeck, Miss F. C. Malcolm, Rev. and Mrs. D. V. Waln, West Africa; Mrs. Henry Fairbank, Marathi; Miss L. C. Brauer, Miss L. J. Honiss, Mr. and Mrs. H. H. Kreider, Miss J. E. Martin, Near East.

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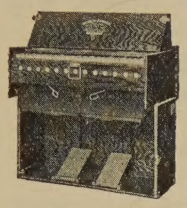
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April 12. Furlough for Rev. and Mrs. J. A. Hunter of North China has been postponed for one year.

SAILINGS FOR THE FIELD

April 13. From New York, Miss Lauretta Dibble and Miss Lida M. Russell, returning to the West Central Africa Mission.

May 5. From New York, Miss Ruth C. Cowles, returning to South Africa.

May 15. From Los Angeles, Miss Alice P. Adams, returning to Japan.

ARRIVALS ON THE FIELD

March 2. At Colombo, Ceylon, en route to Tellipallai, Mr. and Mrs. Arthur A. Ward, returning to the Mission.

April 17. At Durban, Natal, South Africa, Rev. and Mrs. Kenneth C. Bunker, joining South Africa Mission.

BIRTHS

January 24. At Dondi, West Africa, a son, Edwin Rlyand, to Rev. and Mrs. Richard S. Webb of the West Central Africa Mission.

March 10. At Mt. Silinda, East Africa, a daughter, Elizabeth Anne, to Mr. and Mrs. Arthur J. Orner of the East Africa Mission.

April 1. At Kyoto, Japan, a daughter, Sylvia, to Mr. and Mrs. Frank L. Huntley of the Japan Mission.

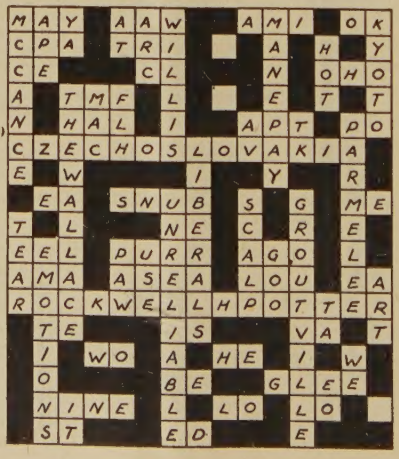
DEATHS

April 10. At Minneapolis, Minn., Rev. James B. Thompson, member of the Shansi Mission 1885-1899.

May 6. At Darjeeling, India, Miss Ethel May Le Roy, who joined the Marathi Mission last November.

May 15. In Pacific Palisades, California, Miss Harriet E. Stanwood, for thirty years Home Secretary of the Woman's Board of Missions.

Answer to Puzzle on Page 228



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